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# Thanksgiving-Sermon

PREACH'D

NOVEMBER 5. 1713.

In Commemoration of

The Deliverance of this Nation from  
the **Gunpowder Plot** : And of  
the Late GLORIOUS REVO-  
LUTION in 1688.

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By JOHN GALE, M.A. & D.P.

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The Fourth Edition.

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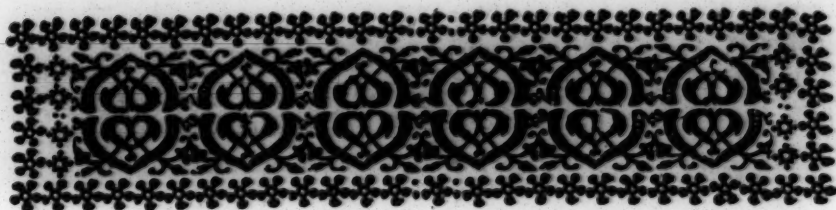


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# *Thanksgiving-Sermon,*

PREACH'D

November 5. 1713.

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PSALM CV. 1, & 5.

*O give Thanks unto the LORD; call upon his Name : make known his Deeds among the People. 5. Remember his marvellous Works that he hath done, his Wonders, and the Judgments of his Mouth.*



**I**T has been the laudable Custom of all Nations throughout all Ages, to set apart Days in which annually to commemorate the Birth or remarkable Actions of their Great Men ; the signal Battels fought, and the great Victories lost or obtain'd; and in general, any great and publick Benefit receiv'd, or Calamity suffer'd. From whence it seem's very rational to infer, that it is no less  
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## A Thanksgiving-Sermon

than a natural Dictate of the common Sense of Mankind, to take care to transmit the Memory of those special Instances of their Good or Ill-Fortune, down to their Posterity thro' all succeeding Ages; that they too, as they are in any measure Partakers in the Good or Ill, so they shou'd for themselves and their Ancestors be humbled before the Almighty Disposer of all things, on account of what they suffer; and sing his Praises, for his wonderful Appearances in their favour. Thus the Wisdom of this Nation has thought fit to set apart several Days, in commemoration of such great things as they judg ought never to be forgotten; but none with more reason than this present Day, which the Almighty has highly distinguish'd from all others, by two as memorable Events as the History of any Age or Nation can furnish us with. Such Events as should never be forgot in *England*, but their sweet Remembrance last as long as the Sun and the Moon shall endure; and all the Inhabitants of our happy Island, fired with a grateful Sense of the Divine Goodness in working those wonderful Deliverances for 'em, shall, throughout Ages to come, croud together to the Temples of the Living and True God, and with loud Songs of Praise rejoice and say, *The LORD reigneth, let the Earth rejoice; let the multitude of the Isles be glad thereof: Psal. 97. 1.* And in the words of my Text; *O give Thanks unto the LORD, call upon his Name: make known his Deeds among his People. Remember his marvellous Works that he hath done, his Wonders, and the Judgments of his Mouth.*

I can't suppose it necessary to have our Minds fill'd with Horrour, by exposing to our view that Ocean of Miseries and Dangers, which was just ready to break in upon our Fathers at the time of the *Gunpowder-Plot*, and upon our selves since that, even in the memory of most of us, by the wicked Machinations of the Papists, and the arbitrary Proceedings of a Popish Prince; who, thro' the Wickedness of some, and the Folly of others, (notwithstanding all the worthy Attempts of some brave and honourable Patriots for his Exclusion) was suffer'd to succeed to the *British Crown*. Nor need I endeavour to raise in your Minds either a true Sense of our great Happiness, in being deliver'd from those imminent Dangers, or a grateful Spirit to incline us to render all Praise and Thanksgivings to God our Saviour and supreme Deliverer,



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verer, who so eminently appear'd for us in those times of Difficulty and Distress. However, the Return of this Day, and the Province assign'd me in the Celebration of it, make it necessary that I shou'd in some measure rehearse the Dangers to which we were expos'd, and the Wonders of our Deliverance; and withal help to enflame our Hearts with Devotion, and lift up our Spirits to a becoming pitch of Gratitude, for such great, such necessary and seasonable Interpositions of the Divine Power in our favour. In order to this, I have pitch'd upon those words for my Text: *O give Thanks unto the Lord; call upon his Name: make known his Deeds among the People. Remember his marvellous Works that he hath done, his Wonders, and the Judgments of his mouth.*

From which Words I shall briefly take occasion to observe, what the Psalmist takes for granted, viz.

I. That all our Blessings and Enjoyments flow merely from the Goodness and Favour of God.

II. That we ought to return him our hearty and unfeigned Thanks for all his Benefits, and be always found praising God. And then

I will entertain your Thoughts with some Considerations more immediately suited to the present Occasion.

I. Then you ought ever to remember, that all our Blessings and Enjoyments flow merely from the Goodness and Favour of God. He that created the Heavens and the Earth, and the Seas, and all things therein, can alone manage and dispose of all the things he has made, according to his own Will and Good-pleasure: This natural and indefeasible Right and Power He ever has been and will be in the full possession of, and has and will as constantly exercise it in exact conformity to the highest Wisdom, and Justice, and Goodness. And He who at first gave Being to all things, He only does uphold and preserve the things that are made, and continue to 'em their Being, and the particular Natures and Properties they every one enjoy. As to our selves, whom he has made Lords of this lower World, and of a Nature exalted much above all other Creatures here below; tho God has been pleas'd to give us Dominion over the Works of his Hands, and

and to put all things under our feet, Pſal. 8. 6. yet even we are not conſcious of any Power or Sufficiency in us, whereby we cou'd at firſt have made, or are now able to ſuſtain our ſelves, or continue our Exiſtence even for one moment. If then we and all things depend ſo intirely and immediately upon the Almighty Power and Goodneſs of God for our Being and Preſervation (which are doubtleſs in us the Foundation of all our Enjoyments; for in order to *be happy*, we muſt firſt *be*) 'tis highly reaſonable that we ſhould, even from this ſingle Conſideration, acknowledge that we owe all the Delights and Satisfactionſ of our Lives, and all our Bleſſings to his Bounty, who has made us, and furniſh'd us with Powers and Faculties, which fit us to receive ſuch a Variety of grateful Senſations and Perceptions, when he might have made us no better than Stocks and Stones. To the ſame unmeaſur'd Bounty and Goodneſs we owe the rich and plentiful Harveſt of good things, with which all Nature is laden, for our Uſe and Comfort. Which way ſoever we turn our eyes, we ſee all things with great ſubmiſſion addreſs themſelves to us, as having dominion over 'em; and officiouſly preſent us with a beautiful Variety of Delights and Pleaſures, together with their beſt Services, which all make for our Uſe and Happineſs, and are ſo many bright Inſtances of the boundleſs Goodneſs of our common Creator.

But neither is our great Creator's Beneficence and Kindneſs to be confin'd within even theſe extenſive Limits: He has not only furniſh'd us with large and noble Faculties, and provided, even to profuſion, for the grateful Entertainment of each of 'em; but leſt we ſhould, thro' the Folly or Wickedneſs either of our ſelves or others, be made miſerable in the miſt of this vaſt Confluence of the moſt ſuitable Delights and Pleaſures, he has reſerv'd to Himſelf the ſupreme Direction and Superintendency over all things in Heaven, above and on the Earth beneath; that the Order and Beauty of this vaſt Machine, and the comfortable Subſiſtence and Happineſs of Mankind, might not be too much diſturb'd by the wild Caprice or Malice, or the Miſtakes and Ignorance of Men or Devils. For our Safety and Happineſs, he has made *his Angels Spirits, and his Miniſters a Flame of Fire*, Heb. 1. 7. and given them charge over the Affairs of Man.

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Mankind, and plac'd them as Guards about us; but where *their* Power is not sufficient, he frequently interposes his own Almighty Power, and in great Mercy appears for us himself. Sometimes he defeats all the well-laid Designs of his Peoples Enemies, by the Ministration of Angels specially commission'd for that purpose; sometimes he blasts all their most certain Hopes, just as they are ready to take place, with the powerful Breath of his own Nostrils: *Yea, he sent out his Arrows, and scatter'd them; and he shot out Lightnings, and discomfited them: Then the Channels of Waters were seen, and the Foundations of the World were discover'd; at thy Rebuke, O Lord, at the blast of the Breath of thy Nostrils.* Psal. 18. 14, 15. When we have been encompass'd about on every side with powerful Enemies, and could see nothing but thick Clouds hanging over our Heads, threatening unavoidable Ruin and Desolation: when some secretly have set their Snares to catch us, and others thought, by open Violence, to destroy and utterly cut us off; the Lord has brought all their secret Counsels to light, and deliver'd us out of the hands of the Wicked: he has made the black Clouds of Mischief, which they had blown together, to burst upon their own Heads, and caus'd the Enemies of our Peace and Safety to fall by their own wicked Counsels, Psal. 5. 10.

The Scriptures furnish us with numberless Instances of the wonderful Works of God in favour of his People; thereby assuring us, that 'tis he who permits the destroying Angels to go forth, and the lying Spirits into the Mouth of all the Prophets, to deceive and insatuate the Nations he designs either to destroy or chastise, or in whom he is willing to work some stronger Convictions of his mighty Power and wise Providence; and that 'tis He alone who can restrain their Power, and make the lying Lips be clos'd in silence, Psal. 31. 18. and put his Mook in the Nose, and his Bridle in the Lips of the proud Adversaries, who boast themselves in Wickedness, and frame Mischief by a Law; who gather themselves together against the Soul of the Righteous, and condemn the innocent Blood: The Lord will bring upon them their own Iniquity; and shall cut them off in their own Wickedness; yea, the Lord our God shall cut them off. Psal. 94. 20—23. For, Behold he breaketh down, and it cannot be built again; he looseth the Bond of Kings,



Kings; and girdeth their Loins with a Girdle; he poureth Contempt upon Princes, and weakeneth the strength of the Mighty; he discovereth deep things out of Darkness; he increaseth the Nations, and destroyeth them: Job 12. 14, 18, 21, 22, 23. He removeth Kings, and setteth up Kings, Dan. 2. 21. and maketh them know, that God ruleth in Jacob, and unto the ends of the Earth, Psal. 59. 13. and that every Blessing, and every Enjoyment, all our Successes, and all our Deliverances, are entirely owing to his boundless Power, and Wisdom, and Goodness. For all which I observe;

II. In the next place, That we ought to return him our hearty and unfeigned Thanks, and be continually found praising God for all his Benefits. This sure I need not much enlarge upon, after what I have already said: the bare setting forth (tho in a short and imperfect manner) the wonderful Goodness and Mercy of the Almighty, can't but have warm'd your Hearts with such Transports of Joy, as can be known only to those who feel them; and strongly dispose you, with all Humility and Reverence, to prostrate your selves before his glorious Majesty, and offer him your whole Hearts and Lives, together with the most rais'd and fervent Adorations and Praises; which are all short of his Due, so vastly short and below his Dignity, that it is an infinite addition to his former Benefits, that He ~~who stretcheth out the North~~ *over the empty Place, and hangeth the Earth upon nothing, Job 26. 7. and who humbled himself, to behold the things that are in Heaven, Psal. 113. 6.* will suffer us so often, and condescend himself to accept of such Testies at our hands, and declare too, that even with such Sacrificers he is well pleas'd. If the Angels themselves, those pure spirits, veil their Faces in the Presence of the Almighty, and the Heaven of Heavens is not pure in his sight; it must fill us with astonishment, to consider, that we are permitted to take his Sacred Name into our polluted Lips; and that He, whom the Firmament of Heaven cannot contain, takes Delight to inhabit the Praises of his People.

But instead of pressing it upon you as a Duty, to come with Hymns, and Songs of Praises and Thanksgivings to God, I am drawn with Delight to consider it as your great Privilege and Happiness, that you are so *fully* permitted

permitted to do it; which I put you in mind of with joyful Congratulations: and sure every one of you will shew your hearty Esteem, and the just Value you have for so high a Privilege, by laying hold on all occasions to make use of it, and render Praises to our Almighty Benefactor for that and every other Favour: *Rejoice in the Lord, O ye righteous, praise ye the Lord; for it is good to sing Praises unto our God: for it is pleasant, and Praise is comely for the Upright.* Psal. 33. 1. & 147. 1. For what is it to praise God, but to acknowledg the transcendent Excellencies of his Nature and Attributes? To confess that he is indeed the Lord of Hosts, the mighty and terrible God, infinitely powerful, and wise, and good, at whose rebuke the Earth shall melt away, and all that dwell therein shall mourn? To own our Weakness and Insufficiency, that our entire and continual dependence is upon him, and that all our times are in his Hand, Psal. 31. 15. who doth whatsoever pleaseth him in Heaven and in Earth, in the Seas, and all deep Places, Psal. 135. 6. that in Him are all our Springs, and that from Him we receive all the Blessings we enjoy. Now nothing can be more reasonable and comely, than that all should acknowledg these bright Truths, and that they who receive such great and numberless Benefits, should, with the humblest Submissions and Adorations, kiss the Hand that bestows them.

: Since then there is no King sav'd by the multitude of an Host, or mighty Man deliver'd by much Strength, Psal. 33. 16. but the Salvation of the Righteous is of the Lord, Psal. 37. 39. O remember the mighty Works he has done for you, and clap your Hands (all ye People) shout unto God with the Voice of Triumph, Psal. 47. 1. O bless our God, and make the Voice of his Praise to be heard, Psal. 66. 8. O give Thanks unto the Lord, call upon his Name; make known his Deeds among the People, Psal. 105. 1. 'Tis for this very purpose that we are here at present met together: Come therefore, and hear all ye that fear God, and I will declare what he has done for us, Psal. 66. 16. Great things which we have heard and known, and our Fathers have told us, we will not hide them from our Children, shewing to the Generation to come the Praises of the Lord, and his Strength, and the wonderful Works that he hath done, Psal. 78. 3, 4.

I come therefore, in the next place, to consider the particular Blessings we commemorate this Day. The first

was confer'd on our Forefathers, in that signal Deliverance from the *Powder-Plot*, above a hundred Years ago; which as it has been constantly commemorated now for above one Age, so may it continue to be remember'd for Ages to come, to the Honour of our God and Saviour, and the lasting Infamy of the vile Conspirators, and their wicked Principles. From the best and most authentick Accounts of those times, it appears to have been as foul a Conspiracy as ever was hatch'd in Hell or Rome, big with Horror and black Destruction. King James I. himself says \*, *The horrible and fearful Cruelty of their Device, was not only for the Destruction of his own Person, Wife and Posterity, but of the whole Body of the State in general; wherein should neither have been spar'd, or Distinction made of Age, nor Sex, nor Condition: The whole Nobility, the whole Reverend Clergy, Bishops, and most part of the good Preachers, the most part of the Knights and Gentry, without regard to even those who were favourable to their own Profession: The whole Judges of the Land, &c. And on the Wretch himself, that is in the Tower, doth confess, it was purposely devis'd by them to be done in this House, that where the cruel Laws (as they say) were made against their Religion, both Place and Persons should all be destroy'd and blown up at once. And who can conceive what Horror and Confusion must have ensu'd? the Instruments of this Cruelty being resolv'd to follow this first Blow, to the entire Extirpation of all the Protestants: for as the King observes, they did not so much as pretend that any thing put them upon their barbarous Design, but the Interest and Establishment of their Religion, which they think is never safe, so long as there is one Protestant alive in the World. But herein did the Goodness and Mercy of God appear, that when things were brought to a Crisis, all ready, and the time very near when the fatal Blow was to be given, the Lord of Hosts render'd the whole Design abortive, by bringing to light those dark Counsels which had hitherto been cover'd with Night, and those who were to have been the principal Actors in the wicked Tragedy to a deserv'd Punishment. It's true, the Persons discover'd and punish'd were but few, and they so hardy and so well manag'd by the Priests, that it could not be expected they would make any Discovery. But how grateful this Attempt was to the whole Church of Rome, and how far it may be charg'd*

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\* Speech to Parliament.



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upon her, is easy to judg from the Honours they pay to the Traitors who suffer'd for it. Father Parsons, a Man of high Esteem at Rome, says of Garnet \*, *That he suffer'd unjustly, that he liv'd a Saint's Life, and accomplish'd the same with a happy Death, dying in defence of Justice.* And Abbadeneira †, in a Book publish'd by Authority, reckons Garnet, Southwell, Oldcorn, &c. Martyrs of the Society of Jesuits; and he calls Campian, a glorious Martyr of Christ. This therefore, with a large Catalogue of other Treasons, is justly charg'd on that Antichristian Church; from whose cruel Power and bloody Violence, continue, O Lord, in thy Infinite Goodness to save us.

Another Blessing the Return of this Day loudly calls upon us, with all Thankfulness, particularly to commemorate, is that wonderful Deliverance wrought for us twenty five Years since, in the **HAPPY REVOLUTION**, to which we owe all the Blessings and Happinesses of the late and of the present Reigns: To which we owe all the Privileges we enjoy, our Civil Rights, our Lives, Estates, Relations, and what's dearer than all, our Religion; that pure and uncorrupted Religion, which the Son of God himself came down from Heaven to teach us, free from all the foul Corruptions and wild Errors which the Papists would have cram'd down our Throats with Firebrands: That pure Word of God, which every one has the use of in the Sacred Scriptures, instead of the senseless Legends and Traditions, the lying Miracles of ignorant and wicked Priests; which had like to have been, and, if ever Popery prevails here, will inevitably be impos'd upon us; when Racks, and Gibbets, and Inquisitions will be thought *wholesom Severitie*, for the Instruction of those who shall be known to speak otherwise than these blind Guides shall direct.

These, in the general, are the Fruits of that ever memorable Deliverance, and the happy Consequences of that Necessary Resistance which was then made; and it's very strange, that after above twenty Years Experience and Enjoyment of these mighty Blessings, any should so much long for the Onions, and Leeks, and Garlike of *Egypt*, as to desire to return thither again, or take any measures to cast black and odious Colours upon his late Majesty and the said Revolution. 'Tis hardly credible there should

\* Edition of the Answer of Dr. B. &c. p. 12, 13.  
† Catal. Scriptor. Societ. Jef. Antwerp. 1615. p. 377.

be any such ; but so it is, we have of late seen too many mungrel *Protestants* (for it seems so they would be call'd) who growl and snarl at all these mighty Benefits, and fly in the face of their Deliverer. It will therefore be necessary to refresh our Memories with a short View of the Posture of Affairs before the Revolution ; whereby we may see the Danger we were in, the Greatness of our Happiness in being deliver'd, the Justice and Honour of the Means made use of to that End, and the gross Stupidity and Ingratitude of all such Enemies to *England*, to Religion, and indeed to Mankind, as either directly or indirectly cast dishonourable Reflections on the Deliverance it self, or on any that were so happy as to have a hand in that glorious Work.

Even during the Reign of K. *Charles II.* the *French* Court found out means, by the help of the Duke of *York*, and a corrupt Ministry, to draw that Prince into a private League, to bring *England* under the intolerable Yoke of Popery and Arbitrary Power. The truth of this is too evident to be deny'd ; for the Abbot *Primi*, who receiv'd a Pension from Monsieur *Colbert*, to collect and publish his Memoirs, says, in so many words †, That the Dutches of *Orleans*, Sister to King *Charles*, cross'd over to *England* in 1670. and in the name of the most Christian King, made a Proposal to her Royal Brother, of insuring to him an absolute Authority over his Parliament, and re-establishing the Catholick Religion in the three Kingdoms of *England*, *Scotland* and *Ireland* : and that in order thereunto, there was a necessity above all things of lowering the Pride and Power of the Dutch. And if the *French* Court had not taken care to suppress a great part of the Abbot's Collections, we should probably have had a fuller Account of that Matter, and how it succeeded. However, one that writes some Remarks on the Life and Conduct of the Dutches, who had been employ'd in that Affair, and which he publish'd at *Cologne*, 1680. says expressly, that she || prevail'd with her Brother to enter into a strict Alliance with the *French* King, to subdue *Holland*, and extirpate Heresy. But King *Charles* being a Prince who lov'd his Ease, and withal seem'd not heartily engag'd in the Design, there is all imaginable reason to think they took measures to remove him, to make room for a Prince of more Zeal for

† Secret History, Vol. I. p. 93. ‡ Vid. State Tracts, Vol. I. Introduction.  
|| Secret History, Vol. I. p. 106.



his Religion, and who they knew would stick at nothing to establish it, and make it universal. This caus'd my Lord *Russel* to say in his last Speech, *I did and do still believe Popery is breaking in upon this Nation, and that those that advance it will stop at nothing to carry on their Design.* And he afterwards says, that this was the reason why he engag'd so heartily to carry the *Bill of Exclusion*, as the most effectual way to secure our Religion and Liberties: but that just and honourable Attempt fail'd, and God was pleas'd to shew his Power and Goodness in a more extraordinary manner.

All Europe knew that the whole Life of the Duke of *Tork* was one continu'd Conspiracy against the Reform'd Religion, and the Rights of the Nation. For who was it contriv'd the burning of *London*? Who was it procur'd the scandalous Confederacy with *France*, and unjust War with *Holland*? Who fomented the Popish Plot, and had no small share in the Murder of Sir *Edmundbury Godfrey*, and suborn'd Witnesses to swear the Patriots of our Religion and Liberties out of their Lives? Who was it that procur'd execrable Villains to assassinate the Earl of *Essex* in the *Tower*, and came thither in Person, where he had not been for near fifteen Years before, that the Work might be effectually done; and then took care to send word to the *Old Baily*, that the Earl had cut his own Throat, that this might be improv'd against the Lord *Russel*, who was then upon his Trial; and accordingly was condemn'd, and murder'd for alledg'd Crimes, which, if all had been true that was sworn against him, cou'd not by Law have reach'd his Life? But his Affection and Zeal for the Protestant Religion and the Liberty of his Country, were Crimes sufficient in those days. For these the Honourable Col. *Sidney* was soon after illegally put to death, by the same Violence, and upon the Deposition of one scandalous Witness. And that my Lord *Shaftsbury* escap'd their Violence, was owing to an honest *English* Grand Jury; which, notwithstanding the whole Bench of Judges sat in Court to influence the matter, bravely return'd *Ignoramus* upon the Bill, to the general Satisfaction of the Nation, and great Disappointment of its Enemies; who, that they might not be baulk'd in any such Design for the future, and might have the power in their own hands, of making such Sheriffs, Juries, and Parliaments too, as wou'd serve their turn, first depriv'd this City of its



its antient Charter and all its Privileges at once, and render'd the Magistracy intirely dependent on the Court, by a ridiculous *Quo Warranto*; and then found it an easy matter to rob any other Corporations, which were not so able to stand a Trial with such powerful Antagonists.

I mention these things, to shew what a dismal Condition we were in, and how resolv'd our Enemies were to carry their Design, and how just the Fears and Outcries against Popery and Slavery then were. And tho these things were transacted during the Life of King *Charles*, they are not foreign to our purpose, because every body knew who was the chief Actor, and to whose account they are justly plac'd.

But when King *James* came to the Crown, Popery and Slavery appear'd more openly than before, and our Dangers increas'd upon us; as they ever did, and ever will, when Popish or French Counsels prevail in England. And what cou'd be expected from him, to whom Father Le Chaise, the French King's Confessor (in a Letter to Coleman) says, the most Christian King had offer'd, That if he wou'd undertake to dissolve the Parliament, he wou'd assist him with his Power and Purse, to procure such a one afterwards, as might be favourable to their Designs? And of whom Coleman in a Letter to Father Le Chaise says, We have here a mighty Work upon our hands, no less than the Conversion of three Kingdoms; and by that perhaps the subduing of a pestilent Heresy, which has dominion'd over a great part of the Northern World a long time. There were never such Hopes of Success since the Days of Queen Mary, as now in our Days; when God has given us a Prince, who is become (may I say, to a Miracle) zealous of being the Author and Instrument of so glorious a Work\*. And he assures the Pope's Internuncio, That to promote the Interest of the Catholick Party, was the principal Object of his Master's Care and Affection†.

King *James's* constant Application to the Glorious Work, as 'tis call'd, thro his whole Life, sufficiently proves that he continu'd ever Redfast to the same Maxims and Principles. However, upon his Brother's Death, in his Speech to the Council he commended the Principles of the Church of England, and promis'd to preserve the Constitution in Church and State as by Law establish'd;

\* Collection of Letters, &c. relating to the Popish Plot, published by Order of the House of Commons. 1681. Part II. p. 117, 118.

† Ibid. p. 12.

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which Promise he repeated and confirm'd by Oath at his Coronation, tho by his Actions it did not appear that he ever thought of it afterwards. They who had been too active in looking into the Popish Plot, soon felt his Displeasure; and one of the early Acts of his Reign, was to sacrifice innocent Protestant Blood to the offended Ghosts of those who had suffer'd for it. That Worthy Gentleman Mr. Cornish, when Sheriff of London, had acted like an honest Englishman, resolv'd to do his Duty to his Country; for which they wou'd never forgive him. The Hardship and Injustice done him was so great, as provok'd very severe Censures from the generality of the People; and King James himself, some time after, shew'd he cou'd not easily rid his Conscience of the Load which lay upon it on that account. But tho that Gentleman suffer'd a Death in it self ignominious, his Memory will be honourable to all true Englishmen, while they shall remember with abhorrence all such as had any hand in it.

Many of the illegal Proceedings of King James's Reign are so well thrown together in the Memorial of the Church of England, presented to the Prince and Princess of Orange, that instead of drawing up any account of 'em from my own Collections, I have transcrib'd so much of that Memorial as may serve to give you a true, but a very frightful Idea of our sad Condition before the Revolution. The Memorial runs thus: Your Highnesses cannot be ignorant, that the Protestants of England, who continue true to their Religion and the Government established by Law, have been many ways troubled and vex'd by restless Contrivances and Designs of Papists, under pretence of the Royal Authority, &c. Ecclesiastical Benefices and Preferments taken from 'em, without any other Reason than the King's Pleasure. That they have been summon'd and sentenc'd by Ecclesiastical Commissions, contrary to Law; depriv'd of their Birthright in the free Choice of their Magistrates and Representatives; diverse Corporations dissolv'd; the legal Security of our Religion and Liberty, establish'd and confirm'd by King and Parliament, annull'd and overthrow'n by a pretended Dispensing Power: New and unheard-of Maxims have been preach'd, as if Subjects had no Right, but what depends on the King's Will and Pleasure. The Militia put into the hands of Persons not qualify'd by Law, and a Popish mercenary Army maintain'd in the Kingdom in time of Peace, absolutely contrary to Law. The Execution of the Law against several high Crimes and Misdemeanors, superseded and prohibited: the Statutes against Conventicles with

with the Court of Rome, Papal Jurisdiction, and Popish Priestry suspended; whereby four foreign Bishops, who stiled themselves Vicars Apostolical, were suffer'd and countenanc'd in invading the Ecclesiastical Jurisdiction of this Nation. That in Courts of Justice those Judges are displac'd, who dare acquit them whom the King would have condemn'd; as happen'd to the Judges Powel and Holloway, for acquitting the seven Bishops. Liberty of chusing Members of Parliament (notwithstanding all the care taken, and provision made by Law on that behalf) wholly taken away by Quo Warranto's serv'd against Corporations. All things carry'd on in open view for the Propagation and Growth of Popery; for which the Courts of England and France have so long jointly labour'd, with so much Application and Earnestness.

These are some of the chief Acts of Violence offer'd to our Religion and Liberties in that unhappy Reign; not to mention the many particular Instances that these general Heads refer to, the illegal and corrupt Juries obtain'd, the severe and unjust Prosecutions, arbitrary Fines, Imprisonments, and other barbarous Punishments, awing and influencing Elections, and violent imposing Sheriffs upon this City. These were the Dangers and Difficulties to which we were expos'd: Thus were all our Laws, our Civil and Religious Liberties, our whole Constitution in Church and State intirely subverted; and this last Necessity alone cou'd put the People of England upon inviting the Prince of Orange over, on prevail with him to come to our assistance, or draw down the Blessing of the Almighty in so signal a manner upon an Attempt of that nature: for God did indeed appear wonderfully for us, and gave us a sudden and effectual Deliverance, by commanding the Winds and the Seas to land the Prince safe in England as upon this Day. And so general was the Nation's Sense of their Dangers, and Joy and Satisfaction at the Prince's Arrival, that all except the Papists, even the short-sighted Abhorrrers themselves were as active, and seemingly as hearty as any to assist the Prince: tho' to the shame of that Faction be it spoken, with the most unparallel'd Baseness and Ingratitude, they soon turn'd upon their Deliverer, and deserted the Greatest Man and the Best Cause in the world, in which they were unworthy to be Partakers.

Before I dismiss this matter, I ought to take notice of two things especially, which added greatly to the Glory of the Revolution. One was, that 'twas almost brought about without Bloodshed; for the Prince landed without

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Resistance, and was joyfully receiv'd by the People who flock'd to the shore, not to oppose, but to welcome their Deliverer with loud Acclamations. The other is, that our present Sovereign so generously assisted in it, in conjunction with his late Royal Highness her Consort, very dear to her and to these Kingdoms; who when he found all other Measures ineffectual, honestly told the King, on his withdrawing from Court, \* he cou'd no longer disguise his just Concern for that Religion in which he had been so happily educated, for the Support of which, says he, I am so highly interested in my own Country: And is not England now by the most endearing Tie become so? — *This, Sir, is that irresistible and only Cause, that cou'd come in competition with my Duty and Obligation to your Majesty, and be able to tear me from you.* And indeed all the World well knows, that nothing but the highest Necessity, the superiour Obligations to God, to her Religion, and the Preservation of the just Rights of her native Country and of all Europe, cou'd have superseded the natural Affection her Majesty ever bore to the King, and which eminently shew'd it self, as on all other occasions, so particularly in that pathetick Letter she left for the then Queen, when she went from Court, attended by the late Bishop of London and Earl of Dorset, to Nottingham, and thence to Oxford, where Prince George met her with a Detachment of the Prince of Orange's Forces to protect her. And when, for these weighty Reasons, the British Nation took up Arms in defence of their injur'd Rights and Privileges, her Majesty's great Example and kindly Influences rous'd † the ancient Virtue of the English Nation, to exert it self, and shine out in its full lustre, in that Glorious Work.

'Tis impossible not to reflect a little here upon the Hardiness and Insolence of a certain Faction, who have of late insulted her Majesty, arraign'd her Piety, and Wisdom, and Justice, by their bold and ridiculous declaring for *Unlimited Non-Resistance, and Hereditary Indefeasible Right*; which are inconsistent with, and a Scandal to any Religion and any Government. How dare they in such an open manner condemn all kind of Resistance as the blackest Crime Hell can invent, when they know that her Majesty, with so many of the chief Nobility and Gentry of this Land, were so deeply engag'd in the necessary Resistance of which we

\* Letter to the King, left at his departing from Court.

† Mr. Lechmere's Speech at Sacheverell's Trial, See f. 35. in Octavo.

have been speaking, and by which She at present so gloriously reigns? Her Majesty must needs look upon this as a malicious Reflection, aim'd at her self, for one of the greatest Actions of her whole Life, and as a full Discovery how little all the faithless Professions this sort of Men make of their Affections and Zeal to Her and the Protestant Succession, are to be regarded. But all their pernicious Designs shall soon be blasted; for, Behold! *I am against them that prophesy false Dreams, saith the Lord, and do tell them, and cause my People to err by their Lyes and by their Lightness; yet I sent them not, nor commanded them: Jer. 33. 22. For they speak not Peace, but they devise deceitful matters against them that are quiet in the Land; Psal. 35. 20.*

But now that I may animate you to greater Thankfulness, and give you, if possible, yet a deeper Sense of the Miseries from which we have been deliver'd: that I may contribute something toward the Information of such as do not know the Papists and their Religion so well as they ought (for many now entertain very favourable Notions of 'em, and think they are misrepresented, because they have assurance enough to deny what's charg'd upon 'em :) And withal, that I may raise in you a just Apprehension of the Danger we are always in, more or less, from Popery; I will here give you a brief View of some of their Doctrines and Practices. The Fathers of the Reformation, in the Homilies set forth by Authority, and which the whole Clergy of England subscribe to at their Ordination, say expressly, That the Church of Rome *†* has been for the space of nine hundred Years and odd, so far wide from the Nature of the true Church, that nothing can be more. And afterwards, *All they which have any Light of God's Word must needs confess, we may well conclude—that the Bishops of Rome and their Adherents, are not the true Church of Christ, &c.* What then can be the meaning of those who make such a noise about deriving Orders from this pretended Church, and cry out of the Insignificancy and Uselessness of all things else without such Orders? To vindicate themselves in this, they now indeed venture to assert the Church of Rome is a true Church: But have they forgot the Homilies they subscrib'd? Have they never read 'em? Or are they notwithstanding at liberty to disown and contradict 'em? What can be their Design, in taking so much pains to establish the Truth of that Church, from

† Homily concerning the Holy Ghost, Part 2.



which they are separated, and which curses them as damnable Schismaticks and Hereticks, who unless they return to *Rome*, can never be sav'd? What can they design but this very natural and necessary Consequence, viz. the Subversion of the Church of *England*? Which may God, in much Goodness, support and defend against all the Attempts of Popery, and in his due time, and in the gentlest manner, purge from any Errors or Corruptions, which may lessen the Perfection of its Beauty or Holiness.

That they may the more easily impose on us their monstrous Opinions, instead of the things taught in the Gospel, the Papists disallow even the use of the Gospel it self, and fill the Peoples Hands with Accounts of lying Miracles and Legends of their pretended Saints, to whom they are taught to pay Divine Honours, tho their Memory is execrable to all good Men. Their Prayers are always repeated in an unknown Tongue; the People are depriv'd of the Cup in the Sacrament: and in direct opposition to the Scripture, which says, *Heb. 10. 10.* that the Body of Christ was offer'd once for all, and one Sacrifice for Sins for ever, ver. 12. they teach, that even that imperfect Sacrament is a real Sacrifice expiatory of Sin; which bold Error some are endeavouring to revive at this day in *England*. But as that Church is absolutely under the Direction of the Priests, and several Orders of Religious, so most of the Innovations and Corruptions are such as tend to advance their Power and Interest: Thus they impose on all a firm Persuasion of the Pope's Universal Authority over all Churches and States in the World, making him the sole and infallible Judg in all Affairs. They urge the necessity of Auricular Confession and Absolution, without which, as some here in *England* have unaccountably begun to teach, even God and Christ cannot pardon, nor any Man be sav'd. They pretend that God has committed to them a power of imposing certain Scourgings, or other ridiculous Penances, which are effectual to expiate Sins confess'd; and these Penances are made heavier or lighter, as the Sinner is able to pay his Confessor, who will sometimes impose no other Penance but a pecuniary Fine. They likewise have power, if you dare believe them, to grant Indulgences, whereby all Crimes in general, for any Term of Time, are forgiven beforehand; and these have been granted to some for several thousand Years to come.



Thus Pope *John XXII.* granted 90000 Years Pardon for all deadly Sins, to every Man that should repeat three certain Prayers, which are written in the Chappel of the Holy Cross at *Rome* (a). Of the same stamp with these is that gainful Doctrine of Purgatory, and praying for the Dead; which has likewise been lately pleaded for by a pretended sort of Protestants.

Add to this, that the Pope pretends to a Power of setting up, or deposing Kings or Princes, according to his own Will and Pleasure, which he always asserts in those many *Bulls* which have been publish'd from time to time by his Authority; And *Brovius*, a Writer of their own (b), gives us a Catalogue of about thirty Kings and Princes, who had been depp'd, or by solemn Anathema's curs'd by the Popes; and he cites above a hundred of their learned Men, in vindication of this extravagant Power, which by some of the Popes has been carry'd to a very extraordinary height indeed. *Alexander III.* trod upon the Neck of the Emperor *Frederick Barbarossa*, and repeated these words of the Psalmist, *Thou shalt tread upon the Lion and Adder*, &c. And *Celestine III.* put a Crown on the Head of the Emperor *Henry IV.* and immediately, to shew his Authority, kick'd it off again. Another very extravagant Power which the Pope claims, and is by all of that Church believ'd to be possess'd of, and which is of the most pernicious Consequence, is that of dispensing with all manner of Oaths and Obligations; so that one can never depend upon any Roman Catholicks, whatever Ties they are under: for besides the many base Equivocations they are full of, by their standing publick Rules and Laws; as if a Man swear to another with his Mouth, and does not intend with his Mind to swear; or if he swear inconsiderately; or if he lay under an antecedent Obligation, which he had no power to dispense with; or if he ought not to have sworn without the Pope's leave; or if the Person to whom he swears has no right to his Faith, and this they say no Protestant can have; I say, in all these Cases, an Oath, tho ever so solemnly taken, cannot, according to their best Authors, oblige; and upon this last Pretence it was that the Council of *Constance* burn'd *John Huss*, and *Jerom* of *Prague*, tho a Promise of Safety had been made to them. But even in Cases where Oaths do generally oblige, the

(a) Horæ B. V. secund. usum Sarum, p. 66.

(b) De Rom. Pontif. cap. 46.

Pope is believ'd to have power to dissolve those Obligations, and has frequently done it too. I remember one remarkable Instance in the History of *Hungary*: *Vladislaus* had made a Peace with the *Turks* for ten Years; the King swore upon the *Gospel*, and the *Turk* upon his *Alcoran*, faithfully to observe the Treaty. However the Pope's Legate dissolv'd the Oath, and oblig'd the King to invade the *Turk*. Upon which, *Amurath* engaging the Christian Army, and in danger of losing the Day, pulls out of his Bosom the Treaty of Peace, and looking upwards, says, *This, O Christ, is the League which thy Christians made with me, swearing to it by thy Name! If thou be a God, avenge the Injury they have done both Thee and me.* Which words were hardly utter'd, before the Battel turn'd in his Favour; and the King, with the Pope's Legate, and the chief Authors of the Treachery, were destroy'd in a miserable manner: God seeming thereby to shew, that Oaths and Treaties are to be kept sacred even with Enemies.

As to the Idolatry of this Antichristian Church, it vies even with that of antient *Rome* in the time of its Heathenism: for Prayers are not only made to Saints and Angels for Grace, Pardon of Sins, Deliverance from all Evils, and for eternal Life; but the whole Book of *Psalms* is blasphemously perverted, and every thing there said of or to the Eternal God, is apply'd to the Virgin *Mary*. The highest Acts of Adoration are paid to an inanimate Wafer, and to every common pectoral Cross and *Agnus Dei*, or Picture of a Crucifix; to which, at the Consecration, they pray, that God would (a) impart Heavenly Virtue and Grace; and after Consecration the Rubrick orders, that the Bishop, kneeling before it, shall devoutly adore it and kiss it. And that they believe some extraordinary power to be in the Holy Cross, is evident from this, that they pray to it in these words (b): *Thou Christian's Health, save those that are well, and cure the Sick.* Numberless other Instances might be given, which I am forc'd for brevity-sake to omit. But tho these Corruptions are so great and intolerable in themselves, 'tis a mighty addition to all the rest, that they are ever rigidly impos'd upon all Persons: for the Papists require, in all People, a blind Obedience to their Superiours; it being a Rule, that if the Church or Pope affirms that to be

(a) Pontific. Rom.

(b) Missal, Exalt. Sanct. Cruc, p. 14. Sept.



black (a), which our Eyes see to be white, we must believe that it is black. And no less a Man than Cardinal Bellarmine (b) says, *If the Pope commands Vices, and prohibits Virtues, we ought to believe Vices to be good, and Virtues evil.* And if any are hardy enough to use their own Senses, in opposition to such Determinations, even of the most (c) foolish Superiour, they are all under strict Oaths and Obligations to oblige and force such to Submission, whether Kings or Subjects, by Punishments, and Penalties, and the severest Proceedings: particularly all *the Jesuits in the World are enter'd into Covenant, to destroy, by any means, all Heretical Kings; nor do they doubt of doing it effectually, so long as one Jesuit remains in the World* (d). But of this there need be no greater Confirmation, than the several barbarous Persecutions and inhuman Massacres they have so often set on foot in many Parts of the World, in which numberless multitudes have been destroy'd by various Tortures and cruel Deaths, besides great numbers in their bloody Inquisitions, in Dungeons and Gallies. These have been some of the Methods which Papists have taken to establish themselves, and root out Heresy; and therefore be not deceiv'd by any fair Speeches, but assure your selves, that wherever they prevail, they will always go on in the same sure way: for the 4th Lateran Council, under Pope innocent, obliges all Secular Supreme Powers (e) to take an Oath, publicly to extirpate all Hereticks; and if they are negligent, and do not immediately set about the Work, they are to be excommunicated and depos'd, and their Subjects absolv'd by the Pope from their Allegiance.

Now from all these, with numberless other Errors, from these dreadful Miseries and unspeakable Calamities, which so many other Parts of the World have long been, and still are subjected to, and of which we cannot without Horror hear a very small part repeated; from all these, I say, we were deliver'd by the Revolution. But what crowns all the blessed Consequences of that glorious Work, is, that we were thereby deliver'd from the most frightful Apprehensions of a Popish Suc-

(a) Exercit. Spiritual. Ignar. Loyal. Reg. 13. p. 141.

(b) De Rom. Pont. lib. 4.

(c) Ignar. Epist. 1. ad Lusitan. de Virtut. Obedienc.

(d) Campian. Epist. ad Concil. Regin. Angliz. Treviris, Ann. 1583.

p. 22.

(e) Can. 3.



cessor, who wou'd have been a heavy Judgment upon these Kingdoms, and inevitably have entail'd upon us and our Posterity, more than all the Curses we have been speaking of: but God in such Goodness rescu'd us out of the hands of our Enemies, and sav'd us with the Mild, the Just, the Protestant Reign of the late King William of Glorious Memory; whose great Soul was set so much on the Good of Mankind, that not content to make us happy during his own Life, but looking forward through distant Ages to come, he bent his special Care to transmit the Religion and Liberties he had sav'd, down to the End of Time, by securing to these Nations a Succession of Protestant Princes in the Line of her present Majesty, and that of the Illustrious House of Hannover; from whence, may God bless these Kingdoms with a long Race of Princes, to rule over them in Mercy and Justice.

'Tis therefore to this happy Deliverance from a Popish Successor, that we owe all the Blessings and all the Glories of the present Reign, from the beginning of which our Security has been very much increas'd: for tho the chief Supporter of the Pretender to her Majesty's Crown, and who her Majesty assures us (a), is *certainly engag'd to extirpate our Religion, as well as to reduce this Kingdom to Slavery*; dar'd to proclaim the Pretender King of England, and was then very formidable to Europe; her Majesty's glorious Arms have humbled this proud Enemy, and reduc'd his exorbitant Power almost to its native Bounds by a (b) *necessary and just War*, which was fill'd up with a Series of prodigious Successes, under a consummate General, whose singular Qualifications and great Actions have rais'd him to a very exalted height, far above all his Enemies, and out of the reach of their groundless Detractions and Calumnies. *Marlborough!* that Name shall carry in it all that's glorious in a great General or a great Statesman, and shine beautifully in the History of this wonderful Reign throughout succeeding Generations, when his Enemies shall be lost in their own Obscurity, or remember'd only for their shameful Ingratitude: for 'twas by the force of his Hand, that her Majesty's Sword had, by the French King's own (c) Confession, just cut open an Entrance into the very Heart of his Kingdom; which he acknowledges wou'd have been of the most fatal consequence to him, and no doubt would have set us for ever free from any Apprehensions of his Power, and the Attempts of the Pretender.

But of late indeed it can't be dissimul'd, that our Security has receiv'd some check from the bold Attempts of a Factions Party, against those who her Majesty declares had given (d) *such repeated Proofs of the greatest Warmth and Concern for the Support of the Revolution, Security of her Person, and of the Protestant Succession.* (e) I think, says she, *all who endeavour to make Divisions among my faithful Subjects, must be mine and the Kingdom's Enemies; and I shall never countenance any Persons, who would go about to lessen the just Esteem which I have for those who have done, and continue to do me the most eminent Services.* 'Tis well known, against what sort of Persons these words were aim'd by her Majesty, and who are therefore to be look'd upon as Hers and the Nation's Enemies; against whom, I know, you will to the utmost of your capacities be always ready dutifully to strengthen her Majesty's hands, that she may be able to deliver and defend herself and us.

(a) Queen's Speech in Parl. Octob. 27. 1705.

(b) Ibid.

(c) Letter to the ABP of Paris.

(d) Queen's Answer to the Lords Address, March 13. 1707.

(e) Queen's Answer to the Commons Address, March 13. 1707.

Besides;

Besides this, it may be fear'd, our Security is in some measure weaken'd by that prodigious Access of Power and Treasure to a neighbouring Prince, on whom the Pretender to her Majesty's Crown intirely depends: For two of the greatest and richest Kingdoms in Europe are united, at least in the same Family, under the Influences of the same active Counsels of a Court now long'd to the most successful Maxims and Artifices. All Flanders (which he had once lost) in effect restor'd to him. The Empire in danger of being ruin'd, by the numerous Forces he is now at leisure to pour into it; while the Treasures of the Indies enable him to fill his Chests; to furnish his Magazines, to buy up our Horses, and the like; to increase his Forces, and refit his Fleet. Portugal to be made, in all likelihood, a Province of Spain: And Endeavours now using to draw us into Articles so ruinous to our Trade, that the last Parliament (to their honour be it spoken) thought fit to reject 'em. A Party among our selves impudently pushing with all manner of Violence at the Ruin of Holland, which France has ever look'd upon as standing in the way of all her ambitious Designs; and therefore thought *† there was a necessity above all things of lowering the Pride and Power of the Dutch*: while her Majesty looks upon the Interest of England and that State (a) *to be inseparable, as being united by such Ties that cannot be broke, without the greatest Prejudice to both Nations*. What may be the Consequence of all these things, and what Addition to the Hopes or Interest of the Pretender, 'tis not for me to determine; but every true Englishman will no doubt be stir'd up to provide against any Dangers which may ensue, and be very careful not to give the Pretender any Advantages directly or indirectly: for her Majesty has told us, *That all which is dear to us must be irrecoverably lost, if ever the Designs of a Popish Pretender, bred up in the Principles of the most Arbitrary Government, shou'd take place.* (b)

Our chief Danger has always been from a neighbouring Monarch, who has not less Power now than formerly: He has indeed oblig'd himself by solemn Treaties (which do so well secure his own Interest and Advantage, that he has great reason to preserve 'em inviolable) never to assist or support the Pretender; but yet we are not quite to forget that necessary Maxim which our Queen was no doubt assur'd of the Truth of, when she told her Parliament (c), *We have learn'd by our own Experience; that no Peace with France will last any longer, than the first Opportunity of dividing the Allies, and of attacking some of them with Advantage*. And if France shou'd again act as she did soon after the Peace of Reswick, our Dangers would no doubt be vastly greater than ever yet they have been since the Revolution. But surely the general Sense of the Nation is such, that we can never be willing to trust a Popish Successor again, after the Experiments already try'd, and our very narrow Escape out of a bottomless Gulph of Miseries. And so long as God shall in mercy to us preserve our Queen, we may hope to be able to make some vigorous Efforts against all the violent Attempts that may be made upon us. *Through God we shall do valiantly, for he it is that shall tread down our Enemies*; Psal. 108. 13. *Save us, O Lord our God, and gather us from among the Heathen, to give thanks unto thy holy Name, and to triumph in thy Praise. Blessed be the Lord God of Israel, from Everlasting to Everlasting: And let all the People say aloud, Amen.* Psal. 106. 47, 48.

† Abbot Primi's Collections.

(a) Queen's Letter to the States of Holland, March 10. 1700-1.

(b) Queen's Speech to Parliament, April 1. 1708.

(c) Queen's Speech in Parliament, Octob. 27. 1705.

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